He who was heedless but who now is restrained and reflective is like the moon freed from a cloud; he brightens the world. —*The Dhammapada*

THEOSOPHY

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"THEOSOPHY PURE AND SIMPLE"

AS we know from reading *The Secret Doctrine* and various articles which appeared in *Lucifer,* H. P. Blavatsky had little difficulty in finding writers, critics, and even some few scientists, whom she was able to quote for useful applications and embodiments of Theosophical ideas. Some of these sources were part of the general European tradition of culture, representing the evolution of the mind of the race and giving expression to the degree of intuitive perception which the reach of that development allowed. There is a sense in which the spiritual speculations of the German transcendentalists and the philosophic systems of men like Hegel and Schopenhauer obtained fulfillment by becoming bricks in the more glorious structure erected by one who undertook to render into the idiom of Western thought the teachings of the timeless Wisdom Religion. Likewise the profound systems of Spinoza and Leibniz, which, she said, needed but to be merged to produce in outline the esoteric philosophy.

Then there were also, in her own time, writers who had become variously responsive to the impact of the Theosophical movement, and who, while not becoming members of the Society, reflected its influence. H.P.B. wrote again and again of the general historical phenomenon of the awakening of souls during the last quarter of every century, pointing out that this cyclic impulse gains quickening and direction from Teachers who understand the law by which it

manifests and consciously serve its needs. At the same time these Teachers raise the sights of the age by imparting ideas which establish new horizons for development. That this is the classical mode of *human* evolution seems quite clear from what is said in *The Secret Doctrine* (I, 324) about the development of the God-idea, and from other statements concerning the instruction obtained by intuitive members of the race at *appropriate times* (I, 612, 622).

However, those who become *students* of the teacher—which means something more than being the beneficiaries of the teacher's influence—are privileged to realize that all this is according to *plan.* In her first Message to the American Theosophists (1888), H.P.B. wrote:

> Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy.

Doubtless because Theosophy has had presence in the world, and because it found devoted students who have kept its meaning alive and its influence growing, there is already evident, in this century, the hungers of "a wave of transcendental influence." While the tumult of the "wave of mere phenomenalism" is all about, and claiming the lion's share of popular attention, the longings of which H.P.B. spoke in "The Tidal Wave" are also evident. And how different, one reflects, would be a current account of religious orthodoxy, were some systematic description attempted, from the comfortable conceits and moral pretensions of which H.P.B. was obliged to write so scornfully in the nineteenth century! It is not too much to say that the religious institutions of our time are being attacked chiefly from within; that they are suffering disintegration from the articulate integrities of religious men who have outgrown their heritage of beliefs. Again and again, one can find parallels between certain ideals of Theosophy and the daring pronouncements of such men, just as, on the other hand, pioneer thinkers in scientific inquiry are demanding that the entire fabric of materialistic assumption which has grown up around the practice of science be called into question. These radical changes in thought proceed one step at a time, but their movement is constant, their presence is everywhere, their number thronging, and keeping pace with their

implications would be practically a full-time job.

So, today, much more than in the earlier years of this century, the larger Theosophical Movement has many allies. This makes it pertinent to recall the further comment of H.P.B. in her first Message:

> . . . although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance to the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

There is, then, an all-important difference between "Theosophical ideas" and "Theosophy pure and simple," or "Theosophy as the rational explanation of things."

What does this imply? The basic conceptions are few. One of them is that of the individual pilgrim-soul, which has its foundation expression in the statement of the Third Fundamental Proposition of the Secret Doctrine. This proposition is not just an "idea," but a tool of conscious human development and commitment, by means of which a man is moved to change the center of gravity of his entire life. Everyone knows, today, the importance of "identity," but few recognize the dynamics which grow from feeling and accepting the identity of the pilgrim-soul, with all that this implies.

Another key-idea is that of the Path. Pilgrims tread a path. They must find their way. This is an ancient idea which was once a part of all the great religions of the world, but it has been almost entirely forgotten in the present clamor of competing ideologies and political morality. The reshaping of community, the formation of good societies, the accumulation of the qualities of high, civilized culture —all these worthy objectives depend in fact upon the restoration and practice of the idea of treading the path.

The idea of a true path is dependent upon the presence in the

world, somewhere, of actual *knowledge,* which means of course the reality of knowers of that knowledge. What will persuade modern men of this? It is difficult to say, since the longing to know needs first of all the support of conviction that it is *possible* to know. Only then can longing be turned into a persistent search for means. On the other hand, every human is a "knowing" being with inner principles capable of inspiring him to greater search. In any event, we may suspect that H.P.B. would answer our question by saying, *study.* Why else did she write those monumental books, save to persuade men that there is knowledge in the world, and that it can be learned? It is not so unusual to encounter intelligent people who resist the books of H. P. Blavatsky, almost, it seems, because they sense the strength of the persuasion to be found in them and are not ready for the corresponding commitment of their lives.

Theosophy "pure and simple" is found pre-eminently in the writings of William Q. Judge. He is above all the one who seems able to explain in simple language what one must do to turn mere longing into the structure of commitment. He illustrates the patient friendliness and encouragement of which a man may be capable in the face of every disaster. To him one may turn for illustration of what H.P.B. meant in the second Message when she said:

> Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

Judge moved around easily in the enormous philosophical context created by H.P.B. He wrote simply for the general public, as the *Ocean* and *Echoes from the Orient* make plain; he showed how to study and assimilate the works of the Teacher, and he gave many examples of how a man may use for the benefit of others the knowledge he has by study made his own. He used the ordinary conventions of his time simply as the vehicles of communication that were available, but was in no way confined by them. He was and is, therefore, a wonderful object-lesson in how Theosophy pure and simple may become embodied in what was ostensibly an ordinary human life.

Thus students of Theosophy lack neither precepts nor examples in the matter of what lies before them to do. No one has ever suggested that this is easy, only that it needs to be done. Finally, on the

general objective, we have the following from the first Message by H.P.B.:

> I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

"WORK FOR THEOSOPHY"

As we aspire and work for Theosophy, the nature changes, and what would not affect the man of the ordinary way of thinking is found to react upon us in a marked way. When this occurs, we should endeavor to find that particular *cause* in our thought and conduct so as to be able to prevent repetitions if possible. The thought and effort in this direction will finally bring us to a point where we are able to resist the impulse arising from desire and anger. We may plan, while living in a house, a much better one; from perceived defects we will build better when the time for building comes. As thought is the plane of action the proper thought will bring about concordant action in its own good time, even if we have to await a new body for it. But there is no saying what changes may come about in the present body; we have to live on and think and do.

In all we are building for the future—we work *in* the present *for* the future.

—ROBERT CROSBIE

PATH EDITORIALS

Middle Years

THIS magazine begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. *The Path,* however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operation on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

End of our Third Year

With this number the third year of *The Path's* existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the *Path* has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but

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Note.—These *Path* editorials appeared, respectively, in April, 1888; March, 1889, March, 1890; and April, 1890.

true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what *is* the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

To Non-Subscribers

The present number ends the fourth volume of the *Path*. . . . We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. *The Path* will not stop even if this suggestion is not followed, because so long as the Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with the *Path* by private subscription. About 13 are thus supplied at present, and no one can calculate the mis-

sionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

THE PATH'S FIFTH YEAR

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of *The Path* its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light,* it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favor of any one;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

> "Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness."

letters • questions • comment

Regarding sleep, The Key to Theosophy *says that birth, as Wordsworth put it, is "but a sleep and a forgetting," indicating that one sleeps in birth, since he is unconscious of his previous life and of the preceding death. The* Key, *however, also says that "death is sleep" (p. 165). In death, apparently, sleep supervenes, in that the individual is unconscious of the death state. Yet, would he not be "aware" of living while in Devachan? Further, if birth and death are both "sleep," what is the waking state?*

Much seems to depend on the context in which these terms are used. Material quoted by William Q. Judge in his *Notes on the Bhagavad-Gita* may be useful for clarification:

> Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness,* or any other but *consciousness itself.*
>
> Now that which I have called consciousness is *Being.* The ancient division was:
>
> | | |
> |---|---|
> | *Sat,* or Being; | These together |
> | *Chit,* or Consciousness, Mind; | are called |
> | *Ananda,* or Bliss. | *Satchitananda.* |
>
> But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.
>
> The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.
>
> Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.
>
> The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, "When the first attainment has been won, *Moksha* (salvation) has been won."

This seems to imply that we have incarnated to acquire a con-

sciousness that is something more than simple awareness; it is awareness of meaning; or, even further, awareness of the meaning of experience for all beings, not just ourselves. From this point of view, our existence on this plane in a body presents the field of action, and our Karma, as it produces contacts with other beings, affords the means by which we obtain the necessary experience. But the key which transforms the knowledge gained into a deepening consciousness of identity with other beings is indicated in the phrase in *The Voice of the Silence,* "Self-Knowledge is of loving deeds the child."

Sleep, on the other hand, may be thought of as the condition of withdrawal of consciousness from external surroundings. In a sense, we are all *relatively* asleep. And our surroundings are psychic, mental, moral, and spiritual, as well as physical. Perhaps this is why we must repeat the same experiences over and over: aside from overcoming Karmic obtuseness, there must be higher levels of awareness to be reached by the soul before it can experience without repeated effort.

In Mr. Judge's article, "The Three Planes of Human Life," it is made clear that these states of consciousness stretch laterally—speaking metaphysically—in every direction from the center of consciousness, or, in the words of the *Notes*: "In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen." This makes it possible to take the position of that Self, at least part of the time, and, in the sense that it is not a matter of location, any substantial effort is relative success. The various states of consciousness can then be seen as means to learning.

Death could be thought of as relative unawareness of this plane of action, since "The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences." What kind of "awareness" one is able to develop on inner planes of being would certainly depend on the effort made here on this one, and especially on the quality of thinking that pervaded the life just completed. In view of what is said of *Sat,* the most enduring awareness must be that which is capable of uniting all planes of perception, and this would encompass the identity of all beings.

What is meant by the statement that Theosophy gives a "self-

compelling basis for ethics"? This seems to imply that knowing about the theosophical philosophy is going to make men ethical. Yet we know that theosophists aren't perfect, any more than anyone else.

It is the implications of this very idea that "no one is perfect" that Mr. Judge was opposing, we think, when he spoke of the self-compelling basis for ethics. The existence of perfected beings gives substance to the idea that perfect action for every being at every moment is at least potentially attainable. This idea is the only root that can sustain true ethics. Consider, for instance, that both science and religion give out the idea that there is someone or something *outside of man* which, through superior force, can compel him to act in some particular manner currently deemed "moral." A man cannot be truly moral (no matter how well-behaved he is) unless he is so from his own free choice. The theosophical ideas alone allow and encourage men to be moral in the ultimate sense. They have this power because, rightly understood, they free man from all fear of external compulsion. These ideas heighten his awareness of the Self within which *impels* him to a higher life.

As long as men act from fear of punishment, from hope of reward or from the desire for self-aggrandizement, they only *appear* to be acting morally. There is, of course, the danger that Theosophy may be taken with similar attitudes. This makes the difference between Theosophy "pure and simple" and Theosophy-made-into-a-religion. If we find ourselves beginning to think of Karma, for instance, as something which is going to "catch up with us" if we do something "wrong," we have temporarily slipped from the Self-compelling basis for ethics to the fate and fear psychology.

The philosophy of all the Great Teachers rests on the recognition that morality, justice, honesty, and self-sacrifice are qualities which are native to the soul, and which, therefore, men need only to be encouraged to seek freely and eagerly as ends in themselves. H.P.B. said of Truth: "To approach even terrestrial truth requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow." Every man occasionally comes to such a recognition of truth *as truth,* and not simply as something good or pleasant or useful. In the same way, Theosophy teaches, it is in the nature of man that, once freed from misconceptions, he will seek real virtue as something homogeneous with himself and spontaneously attempt to perform right action.

THE SCREEN OF TIME

FOREVER hiding futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency —of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dullness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

NOTE.—This article was first printed in the *Path* for February, 1896.

The desire to see the fulfillment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H.P.B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfillment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H.P.B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical Movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discouraging looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N.Y. *Herald,* in December last, had an article in which this occurs: "No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage

it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reincarnation. The sketch deals entirely with the ante-natal world and reincarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reincarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express them in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

—WILLIAM Q. JUDGE

THE CHRISTIAN SCHEME

Heresies and Secret Societies: Hermeticists and Druzes

PLATO states that the mystic religion, known under the name of *Machagistia,* is the most uncorrupted form of worship in things divine. Later, the Mysteries of the Chaldean sanctuaries were added to it by one of the Zoroasters and Darius Hystaspes. The latter completed and perfected it still more with the help of the knowledge obtained by him from the learned ascetics of India, whose rites were identical with those of the initiated Magi.[1] Ammian, in his history of Julian's Persian expedition, gives the story by stating that one day Hystaspes, as he was boldly penetrating into the unknown regions of Upper India, had come upon a certain wooded solitude, the tranquil recesses of which were "occupied by those exalted sages, the Brachmanes (or Shamans). Instructed by their teaching in the science of *the motions of the* world and of the heavenly bodies, and in *pure religious rites* . . . he transfused them into the creed of the Magi. The latter, coupling these doctrines with their *own peculiar science of foretelling the future,* have handed down the whole through their descendants to succeeding ages." It is from these descendants that the Sufis, chiefly composed of Persians and Syrians, acquired their proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages. "The Sufi doctrine," says C. W. King, "involved the grand idea of one universal creed which could be secretly held under any profession of an outward faith; and, in fact, took virtually the same view of religious systems

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Note.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

[1] We hold to the idea—which becomes self-evident when the Zoroastrian imbroglio is considered—that there were, in the days of Darius, two distinct sacerdotal castes of Magi: the initiated and those who were allowed to officiate in the popular rites only. We see the same in the Eleusinian Mysteries. Belonging to every temple there were attached the "hierophants" of the *inner* sanctuary, and the secular clergy who were not even instructed in the Mysteries. It is against the absurdities and superstitions of the latter that Darius revolted, and "crushed them," for the inscription of his tomb shows that he was a "hierophant" and a Magian himself. It is also but the exoteric rites of this class of Magi which descended to posterity, for the great secrecy in which were preserved the "Mysteries" of the true Chaldean Magi was never violated, however much guess-work may have been expended on them.

as that in which the ancient philosophers had regarded such matters." The mysterious Druzes of Mount Lebanon are the descendants of all these. Solitary Copts, earnest students scattered hither and thither throughout the sandy solitudes of Egypt, Arabia Petræa, Palestine, and the impenetrable forests of Abyssinia, though rarely met with, may sometimes be seen. Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock. The secrecy preserved by these sub-lodges, as well as by the one and supreme great lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery.[2]

But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even *a name,* though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not. Persons belonging to one of these sub-brotherhoods have been met by trustworthy, and not unknown persons, besides the present writer, who states a few facts concerning them, by the special permission of one *who has a right to give it.* In a recent and very valuable work on secret societies, K. R. H. Mackenzie's *Royal Masonic Cyclopædia,* we find the learned author himself, an honorary member of the Canongate Kilwinning Lodge, No. 2 (Scotland), and a Mason not likely to be imposed upon, stating the following, under the head, *Hermetic Brothers of Egypt*:

"An occult fraternity, which has endured from very ancient times, having a hierarchy of officers, secret signs, and passwords, and a peculiar method of instruction in science, religion, and philosophy. . . . If we may believe those who, at the present time, profess to belong to it, *the philosopher's stone, the elixir of life, the art of invisibility,* and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence

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[2] These are truths which cannot fail to impress themselves upon the minds of earnest thinkers. While the Ebionites, Nazarites, Hemerobaptists, Lampseans, Sabians, and the many other earliest sects which wavered later between the varying dogmatisms suggested to them by the *esoteric* and misunderstood parables of the Nazarene teacher, whom they justly regarded as a prophet, there were men, for whose names we would vainly search history, who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received. And still, even all these above-mentioned and conflicting sects were far more orthodox in their Christianity, or rather Christism, than the Churches of Constantine and Rome. . . .

of this body of religious philosophers, and who hinted that they themselves were actually members. There was no reason to doubt the good faith of these individuals—apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition . . . their knowledge of languages not to be doubted. . . . They never remained long in any one country but passed away without creating notice."[3]

Whoever desires to assure himself that there now exists a religion which has baffled, for centuries, the impudent inquisitiveness of missionaries, and the persevering inquiry of science, let him violate, if he can, the seclusion of the Syrian Druzes. He will find them numbering over 80,000 warriors, scattered from the plain east of Damascus to the western coast. They covet no proselytes, shun notoriety, keep friendly—as far as possible—with both Christians and Mahometans, respect the religion of every other sect or people, but will never disclose their own secrets. Vainly do the missionaries stigmatize them as infidels, idolaters, brigands, and thieves. Neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. We have heard of two in fifty years, and both have finished their careers in prison, for drunkenness and theft. They proved to be "real *Druzes*,"[4] said one of their chiefs, in discussing the subject. There never was a case of an *initiated* Druze becoming a Christian. As to the uninitiated, they are never allowed to even see the sacred writings, and none of them have the remotest idea where these are kept.

That their religion exhibits traces of Magianism and Gnosticism

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[3] What will, perhaps, still more astonish American readers, is the fact that, in the United States, a mystical fraternity now exists, which claims an intimate relationship with one of the oldest and most powerful of Eastern Brotherhoods. It is known as the Brotherhood of Luxor, and its faithful members have the custody of very important secrets of science. Its ramifications extend widely throughout the great Republic of the West. Though this brotherhood has been long and hard at work, the secret of its existence has been jealously guarded. Mackenzie describes it as having "a Rosicrucian basis, and numbering many members" ("Royal Masonic Cyclopædia," p. 461). But, in this, the author is mistaken; it has no Rosicrucian basis. The name Luxor is primarily derived from the ancient Beloochistan city of Looksur, which lies between Bela and Kedgee, and also gave its name to the Egyptian city.

[4] These people do not accept the name of Druzes, but regard the appellation as an insult. They call themselves the "disciples of Hamsa," their Messiah, who came to them, in the tenth century, from the "Land of the Word of God," and, together with his disciple, Mochtana Boha-eddin, committed this *Word* to writing, and entrusted it to the care of a few initiates, with the injunction of the greatest secrecy. They are usually called Unitarians.

is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity of God. He is the essence of life, and although incomprehensible and invisible, is to be known through *occasional manifestations in human form.*[5] Like the Hindus they hold that he was incarnated more than once on earth. Hamsa was the *precursor* of the last manifestation to be (the tenth *avatar*)[6] not the inheritor of Hakem, who is yet to come. Hamsa was the personification of the "Universal Wisdom." Boha-eddin in his writings calls him Messiah. The whole number of his disciples, or those who at different ages of the world have imparted wisdom to mankind, which the latter as invariably have forgotten and rejected in course of time, is one hundred and sixty-four (164, the kabalistic *s d k*). Therefore, their stages or degrees of promotion after initiation are five; the first three degrees are typified by the "three feet of the candlestick of the inner Sanctuary, which holds the light of the *five* elements"; the last two degrees, the most important and terrifying in their solemn grandeur belonging to the highest orders; and the whole five degrees emblematically represent the said five mystic Elements. The "three feet are the holy *Application,* the *Opening,* and the *Phantom,*" says one of their books; on man's inner and outer soul, and his body, a phantom, a passing shadow. The body, or matter, is also called the "Rival," for "he is the minister of sin, the Devil ever creating dissensions between the Heavenly Intelligence (spirit) and the soul, which he tempts incessantly." Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity. Until their resurrection, by which they understand the day when the spiritual bodies of men will be absorbed into God's own essence and being (the Nirvana of the Hindus), the souls of men will keep their astral forms, except the few chosen ones who, from the moment of their separation from their bodies, begin to exist as pure spirits. The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos).

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[5] This is the doctrine of the Gnostics who held Christos to be the personal immortal Spirit of man.

[6] The ten Messiahs or avatars remind again of the five Buddhistic and ten Brahmanical avatars of Buddha and Christna.

They have seven great commandments which are imparted equally to all the uninitiated; and yet, even these well-known articles of faith have been so mixed up in the accounts of outside writers, that, in one of the best Cyclopædias of America (Appleton's), they are garbled. (See *Isis* II, 311.)

The morality of the Druzes is strict and uncompromising. Nothing can tempt one of these Lebanon Unitarians to go astray from what he is taught to consider his duty. *Their ritual being unknown to outsiders,* their would-be historians have hitherto denied them one. Their "Thursday meetings" are open to all, but no interloper has ever participated in the rites of initiation which take place occasionally on Fridays in the greatest secrecy. Women are admitted to them as well as men, and they play a part of great importance at the initiation of men. The probation, unless some extraordinary exception is made, is long and severe. Once, in a certain period of time, a solemn ceremony takes place, during which all the elders and the initiates of the highest two degrees start out for a pilgrimage of several days to a certain place in the mountains. They meet within the safe precincts of a monastery said to have been erected during the earliest times of the Christian era. Outwardly one sees but old ruins of a once grand edifice, used, says the legend, by some Gnostic sects as a place of worship during the religious persecutions. The ruins above ground, however, are but a convenient mask; the subterranean chapel, halls, and cells, covering an area of ground far greater than the upper building; while the richness of ornamentations, the beauty of the ancient sculptures, and the gold and silver vessels in this sacred resort, appear like "a dream of glory," according to the expression of an initiate. As the lamaseries of Mongolia and Thibet are visited upon grand occasions by the holy shadow of "Lord Buddha," so here, during the ceremonial, appears the resplendent ethereal form of Hamsa, the Blessed, which instructs the faithful. The most extraordinary feats of what would be termed magic take place during the several nights that the convocation lasts; and one of the greatest mysteries—faithful copy of the past—is accomplished within the discreet bosom of our mother earth; not an echo, nor the faintest sound, not a glimmer of light betrays without the grand secret of the initiates.

Hamsa, like Jesus, was a mortal man, and yet "Hamsa" and "Christos" are synonymous terms as to their inner and hidden meaning. Both are symbols of the *Nous,* the divine and higher soul of

man—his spirit. The doctrine taught by the Druzes on that particular question of the duality of spiritual man, consisting of one soul mortal, and another immortal, is identical with that of the Gnostics, the older Greek philosophers, and other initiates.

The Druzes may be said to belong to one of the least esoteric of secret societies. There are others far more powerful and learned, the existence of which is not even suspected in Europe. There are many branches belonging to the great "Mother Lodge" which, mixed up with certain communities, may be termed secret sects within other sects.

A UNIVERSAL SYMBOL

The snake as a symbol of rebirth following death is an ancient, yet ever-present conception which can be traced through endless patterns of sculpture, painting, verse, and the myths of gods, demigods, or heroic mortals. This is so because during its yearly period of hibernation the snake sheds its skin and reappears as if renewed. The wisdom of the serpent, which is suggested by its watchful lidless eye, lies essentially in mankind's having projected into this lowly creature his own secret wish to obtain from the earth a knowledge he cannot find in waking daylight consciousness alone. This is the knowledge of death and rebirth forever withheld except at those times when some transcendent principle, emerging from the depths, makes it available to consciousness.

—*The Wisdom of the Serpent*

on the lookout

Biology "Not Ripe Enough"

In refreshing contrast to the extravagant speculations of some biologists concerning the effect of new discoveries on human genetics, Paul A. Weiss contributes to the *Saturday Review* for Nov. 29, 1969, a general evaluation of the progress in biologic science. Beginning a new series, "The Great Unanswered Questions," this article opens with comment on the elation found in being able to turn scientific discovery into practical technology:

> We are so fascinated by the achievements of the latter that we are apt to forget the price they exact by drying up the former, which are the precious sources of discovery, of innovation, and above all, of the *understanding* of nature. The physical branches of science seem to be mature enough to afford turning a major portion of their energies over to what in industry is called "development"—the post-pioneering phase of improvement and exploitation of propitious research results. Yet, biology is still far too ignorant to follow that course. Biology is not ripe enough to be delivered to the fate of a mass production enterprise, prematurely consolidating, rather than rising above, the scanty patchwork of basic principles that are truly known. In fact, the various current promotional attempts to propel or lure biology into a manufacturing mood give, by their very innocence, evidence of the immature state of our branch of science; for they prove that the awareness of how remote we actually still are from a profound understanding of living nature has grown dim in the glare of spectacular, massive advances in certain limited sectors, such as "molecular genetics."

"Voids and Flaws"

The way to avoid this pitfall, Dr. Weiss says, is by open admission of ignorance and the establishment of clear goals for research:

> Our task then is to illuminate the old goals in the harsh light of modern scientific scrutiny, which by delineating boldly and in sharp relief the solid core of our present knowledge without embellishment will bring back the realization of the immensity of our remaining ignorance. The great voids and flaws in the tenu-

ous fabric of our knowledge, now covered by illusive verbal wrappings, which insinuate knowledge where there is none, must be exposed openly and set forth explicitly as targets for research and the conceptual integration that renders the map of knowledge not only more complete, but more consistently coherent.

Origin of Form?

One basic "unanswered question" of biology is what causes cells to organize into an organism which is more than a collection of parts:

> How do we get from a bag of protein to the organized shape and functions of a living cell, let alone to the integrated viable masterpiece of a human organism? The standard answer one is apt to get is: "Genetic information does it." This is the point where scientific language becomes utterly unscientific. Machines and houses are built *from* blueprints ("information" charts), but not *of* blueprints. The "information" must be translated into reality through the brains of human beings. Brain function being a paradigm of "organization" ("information"), we find ourselves in a tautological trap. . . .

Names, but No Explanations

Concluding that some sort of organizing principle is at work, Dr. Weiss says further:

> Just what sort of principle will be revealed, or will have to be postulated, in order to account for that relative stability of a pattern as a whole despite the infinitely greater autonomous variability of its elements—order in the gross with freedom in the small—is as obscure for the case of brain action as it is for the coordinated activities of cell life or for the integrated wholeness of the development of an individual from an egg. It is one of the great unsolved questions of biology, temporarily bottled up under the label "organization." Other names have been coined for it (Gerard's "org"; Koestler's "holon"), and I have couched it in the terms of "field" theory. These were attempts to specify the problem, not to solve it. They differ from the axiomatic "soul" of the theologian or the "entelechy" and "élan vital" of the vitalist only by their intent, which is to go beyond the simple acknowledgement of the principle and to arrive at formulations and propositions of properties that can be rigorously verified by controlled tests and thereby acquire some predictive value. It is doubtful that the current conceptual frame in biology is wide enough for this task. The influx into biology of physicists might help to widen that intellectual bottleneck and bring this fundamental problem down from the attic into the workshop. But the first thing to do is for education to make budding researchers

face the problem soberly rather than to look the other way when they meet it.

"Veil upon Veil"

Putting the problem in concrete form, Dr. Weiss continues:

> The eggs of higher forms accept insemination by sperm of their own species, while rejecting foreign sperm. A parasite recognizes its host and finds its proper route for invasion guided by matching chemical cues of the latter. Similarly, in embryonic development many cell types execute guided migrations along ostensibly "marked" pathways before arriving at their destinations, where they then become lodged, presumably bonded to their surroundings by mutual affinity.
>
> This list, which could be greatly expanded, contains a rich collection of well documented phenomena, which evidently have some fundamental principle of operation in common. But save for a very few of the listed items we know practically nothing definite about that underlying common principle. To single out just one example, many hormones have been isolated, purified, crystallized, chemically identified, and even reproduced synthetically, but how a given one manages, on its own part, to identify and latch on to a particular matching type of cell among the myriads of cells it bathes, is still as obscure as ever.

The "Morphogenetic Field"

The key consideration in all problems of form, as students of *The Secret Doctrine* know, is the integrating function of the astral body. In 1888 H. P. Blavatsky wrote in her major work (II, 149): *"The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter." Concerted attention to the problem of form by researchers in the life sciences seems to come in waves. Dr. Weiss speaks of having approached it in terms of "field theory," which recalls the work done at Yale University some thirty-five years ago, by Dr. H. S. Burr, an anatomist, Dr. Leslie F. Nims, a physiologist, Dr. Cecil T. Lane, a physicist, and Dr. F. S. C. Northrop, a professor of philosophy, with an instrument called a "vacuum-tube microvoltmeter." They obtained many evidences that the shaping of living form does indeed take place within some sort of electrodynamic field. The highlights of the discoveries by these researchers at Yale are given in an article in THEOSOPHY for July, 1940; and a reading of the series of articles entitled "The Astral Body" (Vol. 28) of which this review of the scientific inquiry into the "morpho-

genetic field" is one, will throw a general light on the usage of such terms as "entelechy," to which Dr. Weiss refers.

Of Dr. Weiss himself, it seems obligatory to say that men of his integrity and philosophic temper do much to restore respect for the serious profession of scientific inquiry. The *Saturday Review,* also, deserves to be honored for the quality of the articles which appear in series such as this one.

Moon's Soil Fertile!

According to Thomas O. Paine, chief of the National Aeronautics and Space Administration (New York *Daily News,* Nov. 14, 1969), soil brought back by the astronauts from the moon is admirably suited to terrestrial agriculture. The *Daily News* report said:

> "Seedlings planted in moon soil sprouted better than those planted in terrestrial soil in several experiments that have been conducted," Paine told reporters yesterday after addressing the annual meeting of the American Paper Institute at the Waldorf-Astoria.

A Living Shell?

Earlier last year, the New York *Post* (May 21), disclosed that the astronauts had seen what were apparently volcanoes on the moon. Eugene A. Cernan reported that "the center of some of the lighter craters glow as if they're lit by radioactivity. They just glow in very dim light." The significance of such appearances remains obscure. However a generalizing statement in *The Secret Doctrine* —in a footnote to a more lengthy treatment (I, 149)—at least gives room for intelligible explanation:

> The moon is *dead* only so far as regards her *inner* "Principles" —*i.e. psychically* and *spiritually,* however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal *lunatic.*

"Gravitational Waves"?

Another indication of the value of analogy in understanding the universe, and that mathematics may be its supporting tool, is found in the *New York Times* report (June 21, 1969) concerning the claim of Prof. Joseph Weber of the University of Maryland that he has detected gravitational waves. The existence of gravitational radiation, suggestive of wave phenomena, is one of the implications

of Einstein's General Theory of Relativity. The *Times* reporter comments: "From a philosophical point of view, confirmation of the Einsteinian prediction would provide another most striking proof of the power of human reason employing mathematics to unearth the secrets of the universe."

H.P.B. states that gravity is not a force in itself, but an effect of a force, and but "half a law." Some scientists of her day speculated at some length on the nature of the medium through which such a force must be borne, but they were ignored. Newton also touched on the probability of such a medium, but did not emphasize it, and this part of his philosophy was likewise neglected by his followers. This idea now seems to be recurring in the context of mathematics and Einsteinian physics.

Many Waves, Many Fields

The *Times* article notes another aspect of Prof. Weber's work:

> A somewhat analogous situation occurred almost a century ago. Then scientists knew that a mathematical theory formulated by the great James Clark Maxwell predicted that light waves perceptible to the eye were only one type of electromagnetic radiation, and that other types of this radiation existed even though they were undetectable by the unaided human senses. All this seemed academic and unimportant until Heinrich Hertz, in 1887-88, performed the immortal experiments that verified Maxwell's predictions and opened the way for today's manifold uses of radio waves, X-rays and other types of radiation in communication, medicine and numerous other fields.
>
> Professor Weber's claim to have detected gravitational waves will undoubtedly be checked very carefully. If his findings are confirmed and he turns out to be the Heinrich Hertz of the twentieth century, then a gigantic breakthrough will have been made. The results of that giant step forward will certainly have immense scientific importance and might ultimately also have great practical consequences.

Widening Interest in ESP Research

The phenomena of extra-sensory perception (ESP), though always intriguing, has only recently been *widely* considered a subject for serious investigation; and, according to the Los Angeles *Times* (June 11, 1969), new centers are being established for scientific investigation of telepathy and related ESP phenomena. Russia, Germany, Holland, and England are now scenes in the forefront of this sort of psychological research in Europe. Reporting a sym-

posium on ESP arranged by Dr. Thelma S. Moss, of the UCLA school of medicine (sponsored by UCLA's Extension Division), the *Times* writer said that "science is dealing seriously with the subject of haunted houses, clairvoyance, telepathy, and psychokinesis [the manipulation of objects without physical contact] and is attempting to harness the unconscious mind."

A Leap into the Unknown

According to Dr. Moss, although the phenomena of ESP still remain "inconclusive, ephemeral and mystifying," now "for the first time, in the realm of science, no one is ashamed to say they believe there is such a thing." Of the 600 persons attending the symposium, "the majority admitted (by a show of hands) having experienced some form of ESP." Dr. Moss also said that "ESP is at the stage that electricity was when Michael Faraday was fooling around with coils and electro-magnetic bars. People were asking him what he was doing and he didn't know."

Important Implications?

In the past, the subject of ESP has not attracted the interest of many inquirers with scientific background. However, participants in the symposium pointed to what they regarded as important implications emerging from "a series of experiments on the biological effects of the laying on of hands in plants and animals." For example, Dr. Bernard Grad, of McGill University, has determined that emotional states can influence the materials you handle." "If you think about it," he said, "this sort of thing puts a tremendous responsibility on all of us—on parents in the handling of children, on therapists in the handling of patients and even on the housewife who thinks in anger of her husband while she is fixing his meal. She might give him ulcers."

Parapsychology and Reincarnation

Such observations point to the possibility that scientists may now be disposed to serious consideration of evidence pointing to realities beyond the senses. This attitude of open-mindedness may prove to be the key which unlocks many doors to further knowledge. The *Times* article reports: "One accepted fact is that thought knows no barriers—it can transcend time, space and personality—and its manifestations are being studied throughout the world." While research in ESP and related phenomena is currently expanding in all

the major countries of the world, Dr. Moss believes that "the best over-all center of study in the United States today is at the University of Virginia." The division of parapsychology there is headed by Dr. Ian Stevenson, whose chief area of study is reincarnation.

Homeopathic Therapy

Students of *Isis Unveiled* who recall H. P. Blavatsky's criticism of allopathic medicine (I, 88) will be interested in a comment (in the *Responsible Enterprise Association Bulletin* for 1969) on the commercialization of medicine and the pharmaceutical industry, embodied in a review of the life and work of Dr. Samuel Hahnemann, the father of homeopathy:

> The wealthy pharmaceutical industry is the grown-up heir of the pharmacists who, nearly 200 years ago, sought to destroy a new school of medicine aborning which used the herbs and other drugs in far smaller amounts.
>
> A Dr. Samuel Hahnemann, fresh from the University of Erlangen with his medical degree handed him in August, 1779, began practice at Hettstadt, Saxony, only three years after the Declaration of American Independence from England.

Back to Hippocrates

> Hahnemann very quickly became heartsick and disillusioned over the effects of the medicines and methods taught and practiced by the profession of his day. He gave up his practice to make his livelihood as a chemist and by translating for other physicians medical literature from German, French, English, Italian, Greek, Hebrew and Arabic sources. As author of a 4-volume *Apothecaries' Lexicon* he achieved renown throughout the entire scientific world.
>
> In this work he happened on a principle known as long ago as the day of Hippocrates (460-377 B.C.) who said: *"Disease arises from influences which produce effects similar to their remedies, while the condition of disease may be removed by remedies which excite phenomena of a similar nature."*
>
> Moved by doubt while translating remarks on Peruvian Bark in Cullen's *Materia Medica,* he decided to try on himself in 1790 this remedy for malaria, taking "for several days four drachms twice daily," thus producing in himself all the symptoms of malaria, fully confirming the foregoing principle, that the symptoms a poison will produce in a healthy man it will (by proper dosage) remove in an ailing man.

Process of Trituration

After testing one hundred and one other medicines to see if they

possessed the same property, he began systematically preparing smaller and smaller doses. He combined one gram of medicine with nine grams of sugar and rubbed them together with mortar and pestle, and then, discarding nine tenths of the mixture and adding another nine grams of sugar, the process—called "trituration"—would be repeated. He found that the smaller the dosages thus obtained, the better the results for the patient. But this incurred the opposition of pharmacists.

This recollection of Hahnemann's discovery, leading to the development of homeopathic medicine, recalls the work of Edward Bach (see THEOSOPHY 39:245), who prepared his medicines by distilling flowers in water with the aid of sunlight, and who believed that since physical illness was caused by an imbalance in the patient's inner nature, the best medicine would provide means of readjustment there. H.P.B. wrote of the hidden properties of minerals and plants in *Isis Unveiled* (II, 589):

> There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish.

"Curative" Agents?

The *REA Bulletin* continues with an observation on the nature of synthetic chemicals used as medicine:

> Today's pharmaceutical industry has in a large measure substituted synthetic chemical compounds in place of the former practice of preparing medicine from herbs. But these synthetic chemicals do not carry all the unique vibratory frequencies of the natural medicine prepared from the living herb. Life is not substance. Life is the unique vibration that characterizes temporarily the substance. It is the vibration that is the vital force. . . .
>
> "All our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality," one reads in the work of Dr. W. D. Chesney, *A Doctor is Born.*

That there is a science of the hidden properties of natural substances is evident from the following in *The Secret Doctrine* (I, 263):

> The knowledge of these primary causes [of disease] and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

Moments of "Truth"

Psychology Today (January, 1970) has an article, "Ecstasy Without Agony is Baloney," dealing with the fact that no genuine insight comes without its price in sacrifice and pain. There are also some interesting things said about the subjective side of scientific discovery:

> Great scientific insights as well as other forms of inspired problem-solving are often moments of intense intellectual awareness in which the individual participates in an experience of knowing that seems essentially passive. It appears to be an experience in which his ego, personality or character, as we commonly use these terms, are not operative. Later, however, when he interprets such an experience, a man's own personal style may become manifest. He may proceed to express or utilize his experience mathematically, in stone, in words, or in wonderful action. The interesting thing is that true and insightful awareness seems always to stimulate belief in and commitment to something that can only be called an idea. Dogged concentration and study and persistent refusal to accept failure usually precede and almost invariably follow this transient but very *now* glimpse into pattern or relationship. . . .

"Wild Surmise"

Though "dogged concentration and study and persistent refusal to accept failure usually precede" scientific insight, its source has an independent character:

> It is a convention in the scientific world to report the emergence of a new theory as though it emerged slowly and inevitably from the analytical throttling of data. The scientist is pictured as plodding through his method, discovering some discrepancy in experiment results and myopically tracking this discrepancy until he stumbles over the doorstep of theory. Actually, far more often than not the theory springs into the scientist's vision as a wild surmise, and he spends most of his time searching for facts to fit it. The notion of relativity became intuitively clear to Einstein at the age of 16, in the form of a paradox; he reflected

on this phenomenon for 10 years before he was able to support it by mathematical and experimental evidence.

Act of Self-Reference

The writer, William H. Blanchard, goes on to generalize about the nature of real knowing, as opposed to the collection of useful facts. The mental "drudgery" is a way of preparing the soil of the mind for inspiration which, if given no place to take root and grow, will prove elusive. The article continues:

> There may be something about the act of knowing that makes it necessary for us to see things all at once and together as a whole if we are to arrive at genuine realization or insight. I believe that real peak awareness represents such a radical, instantaneous, global reorganization within the individual. It is the moment of awareness of creative possibilities, and as such it may be both exhilarating and frightening. It involves a change in the person's conception of himself as well as the form of universe he sees. This change may be particularly striking in terms of his willingness to go along with accepted beliefs and conventions, whether in his discipline, his art, or his society.

Ordeal of Discovery

> Great and moving experiences that cause major shifts in a person's life are unlikely to be served up at a growth center. Such an experience generally occurs whimsically, after a long period of seeking and preparation that may include everything *but* ecstasy. This is particularly true for the individual who is hunting for a way of looking at the problems of modern society: if it is difficult for a physical scientist to escape his frame of reference, it may be more difficult for the social scientist, whose frames are likely to be half-grasped metaphors. An experience close to psychosis may be required to take one outside the collective pressures of our culture. Indeed, some of the most provocative insights have emerged from the experience of terror or torment, and we may be in need of a heightened awareness, not of joy but of medieval horror. For a black man, full awareness of one's blackness in a white man's world may be an agonizing experience, but it may also make him angry enough to do something about it. In short, ecstasy without agony is baloney.

Explanation of Occult Psychology

Evidence that the source of insight is the higher mind, and not in any particular experience, is to be found in H.P.B.'s article, "Dialogues Between the Two Editors" (published in *Lucifer,* in 1888):

H.P.B. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions. . . .

Mysteries of Sight

The Pasadena *Star-News* for Aug. 2, 1969, reports the discovery at the California Institute of Technology of a second visual system in the human brain. This primitive system is concerned mainly with background and peripheral vision, spatial relationships, and with functions at the sub-conscious level, whereas the familiar visual system is occupied with identification of objects and discrimination of details. As Dr. Colwyn Trevarthen explained to the International Congress of Psychology at the University of London:

> The primitive optic system allows you to respond automatically to what's going on in the space around you as a whole. If something unexpected moves outside the central field of atten-

tion, it registers first through this second more primitive system before the classical visual system becomes aware of it.

A Common Faculty

The *Star-News* continues:

> The scientist pointed out the newly-discovered second visual system in man very likely is evolved from basic stem structures that comprise the main sight center for birds, reptiles and lower animal forms.

If man is indeed the microcosm of the macrocosm, and inextricably bound up with the rest of the universe, it may be that such primitive means of perception, which we take for granted, are actually the foundation and support of our more complex powers, and that without this common endowment found in all life, even the lowest forms, we could not see anything at all. So, if "chemistry and physiology are the two great magicians of the future," perhaps it will be by the small increments of such discoveries that scientists will be led finally to the old pantheistic view of nature.